

meeting service. The husband of the lady is a Roman Catholic, but not of the bigoted kind, as he came to the meeting with his little boy and witnessed the baptism.

So we continue to praise God for his abiding presence. Have we not much to praise him for? There are many churches that have discarded many of the landmarks of the gospel and have adopted a policy in harmony with the advanced (?) thought of the times, etc., and yet it is a rare thing for these same churches to have an accession, excepting by a tremendous revival effort. If the body is sound it does not require an effort to live and to breathe. Keep in harmony with the great head of the church and we will not have to "get up" revivals—they will "come down" with the power from on high.

How a sanctified woman was amused. She was at our late love feast. She sat near the tables. She smiled frequently with the lip curled up. The services thru-out seemed very amusing. Much of the time she was in conversation with another sanctified (?) lady. Afterwards I met her at a lecture that was being given by Dr. Stearns of Germantown, Penn. Speaking on the passover question as recorded in Luke 22, he expressed his belief that in some way it was to have a future fulfillment, etc. I noticed that this lady assented to his statements. At the close of the lecture she took the pains to say to me, "I was at your love feast." "Yes, and I noticed it was quite amusing to you," was my reply. She didn't deny it. I then said, "Why is it you assent to a future fulfillment of those things and yet find no need of observing the symbol but are rather amused," etc? "O, we have a different way of doing those things," she said. To this my reply was: "Who gave you the right to have a different way from that given by Christ himself?" She got in a big hurry just at this point and left. Later on I will speak of my conversation with the other sanctified (?) lady.

Let us get a sanctification that tallies with the Word of God. Some other time we will perhaps write some concerning the typical character of the ordinances.

Much sickness here at present. Wife has been sick for a week, but her condition is somewhat better the past day or so. Pray for us.

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## The Sunday School

LESSON 6—NOVEMBER 11, 1900

The Rich Man and Lazarus—Luke 16:19-31

*Golden Text*—Lay up for yourselves treasures in heaven.—Matt 6:20.

*Lesson Thought*.—A truly good man in poverty is better off than a wicked man in the choicest of earthly conditions.

*Time*.—Immediately after the last lesson January A. D. 30.

*Place*.—Perea, beyond Jordan, probably at the Pharisees' house.

### Home Readings

Amos 6:1-8; Matthew 25:41-46; Eccl. 8:6-13; Psalms 17:7-15; Prov. 22:16-23; John 14:1-7.

### Lesson Links

The verses between the last lesson and this show the connection of the two lessons.

When the Pharisees heard Jesus telling the story of the unjust steward with its teaching that one's wealth should be used religiously, should be consecrated to God as well as his time and service on the Sabbath, they derided him, literally "turned up their noses" at him, for they were covetous. Then Jesus turned upon them and said, doubtless with the majesty which outraged truth could inspire, "You are the ones who justify yourselves before men, but God knows your hearts. And those qualities which are highly esteemed in men's sight are an abomination in God's. Your aim is to *seem* righteous, God's pleasure is to have men who *are* righteous. *Esse quam videri*. (To be rather than to seem to be.) Jesus continued, The law and righteousness thereby was God's way until John, but since then the kingdom of God is preached and men must by resolution and an effort press into it, instead of being born into it, as you think you have been. You have taken away the real meaning of the law by your interpretations, but heaven and earth shall pass away before the cross of a "t" shall fail from the real spiritual meaning of the law. You say that whoever gives his wife a notice of divorce is doing right, but I say that Whoever puts away his wife and marries another commits adultery and whoever marries her that is divorced is also an adulterer."

(The Lesson Story in this lesson is copied from Twentieth Century New Testament.)

### Lesson Story

With these plain words Jesus reproved these self-righteous religionists. And then proceeded to tell them the following story, to show how false they were to their obligations not as stewards, which they disclaimed to be, but as "owners" of the true righteousness:

*Dives in This World*.—"There was once a rich man who dressed in purple robes and fine linen and feasted every day in great splendor."

1. This was the position of the Pharisees, on their own claims, in regard to God's favor and religion. They only had the right way.

*Lazarus in This World*.—"There had been laid near his gateway a beggar called Lazarus who was a mass of sores, and who longed to satisfy his hunger with what fell from the rich man's table. But worse still, the dogs came and licked his sores."

This was the Pharisees' opinion of the Publicans and sinners religiously. They were outcasts, were without religion, full of moral sores and were fit companions of dogs.

*Lazarus in the Next World*.—"After a time the beggar died and was taken by the angels to be with Abraham."

This is Christ's statement of the case, not the Pharisees' opinion.

*Dives in the Next World*.—"The rich man died also and was buried. In the Place of Death he looked up in his torture and saw Abraham at a distance and Lazarus with him. So he called out, 'Pity me, Father Abraham, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering agonies in this flame.'

*Abraham's Reply*.—"Remember, my son," answered Abraham, "that you had your comforts in your life time, just as Lazarus had his troubles; but now he has his consolation here, while you are suffering agonies. And not only that, but between you and us there lies a great chasm to prevent any one who might wish from passing from here to you, or from crossing from there to us!"

1. It is not noted that Lazarus even had burial. But you can almost see the splendor of the rich man's funeral.

2. Moody has said that the word which will cause the keenest anguish in the place of doom will be "Remember."

3. In the next world they are beggars who have not lived righteously and unselfishly here.

4. Think of a rich man begging for a despised beggar to give him a drop of water!

*Dives Prayer*.—Doubtless never before had Dives prayed half so earnestly as now. "Then Father," he said, "I beg you to send Lazarus to my father's house. I have five brothers there and I want him to warn them to prevent them from coming to this place of torture too." "They have the writings of Moses and the prophets," Abraham replied; "they must listen to them."

"But Father Abraham, he urged, 'if some one from the dead were to go to them, they would repent.'

"If they will not listen to Moses and the prophets," Abraham replied, "they will not be convinced, even if some one were to rise from the dead."

1. Dives did not pray that his brothers might be converted, but that they might not come to that place of torment. Dives had not repented.

2. Hades, generally speaking, is the place where the spirits of men go immediately after death to await the judgment. Each goes to his respective place in Hades at death, but final judgment is not passed until the end.

3. The scriptures were sufficient then. They are today.

How these words of Jesus must have revealed to these selfish Jews as in a mirror the falsity of their opinions. But instead of being converted by them they simply went blindly on.

### Lesson Applied

1. It is hard for a rich man to enter the kingdom of heaven.

2. Wealth unless used for the welfare of our fellows and the glory of God's kingdom will surely send us to hell.

3. A selfish use of any gift of God is sin. So many Christians are striving to get when they